found inside its heart. All these things are burnt in a broken pot, and made into a medicinal powder. The patient is brought to the broken pot; a cut is made in his head, so that it bleeds abundantly until the pot is filled with blood; the blood boils in the pot, it solidifies and is burnt. The ñanga takes it and buries it in an ant's nest, according to the timula rite described below. The wound of the patient is filled with the medicine; he eats the meat, he sleeps: — "If you have been equal to the occasion, he will be cured; you have given him lots of sleep. — You have killed the *rihuhe*" (Mankhelu). The *wutleka* disease means both the *convulsions* of little children generally explained by the agency of Heaven, called Tilo (p. 431), and epilepsy. The great remedy for the latter disease, which greatly terrifies the Natives, is provided by monkeys and baboons. Pieces of their skin and their excrement are roasted in a broken pot. Some pieces of lion's skin are added; when the powder is prepared, the limbs of the patient are smeared with it; his body is also sprinkled with a decoction made of these drugs, or an ointment is prepared from them and applied to the head, the fingers, and all the limbs, which are then pulled with some force (olola). The patient is laid down and leaves of the hlampfura tree (Kigelia pinnata) are put on his head: — "He sleeps, he passes water, he evacuates stools, he is cured!" But to confirm the healing, a very curious ceremony is performed which reminds one of the rite of the scapegoat, so often met with amongst primitives. The doctor makes the image of a monkey (habu) with a kind of grass called *muhulane*; this image is smeared with the drugs just described, and fastened to a long rope; a little boy must then drag the dummy out of the village, and all his comrades hit him with sticks, saying: "Go away! Go away!" He runs until he reaches a tree far away in the bush. All the boys hang the figure to it, and it remains there swinging in the wind. The disease has been expelled.

When folly is accompanied by great excitement, and there is danger of the people of the village being mishandled by the sufferer, he is prevented from doing harm by means of fetters. These consist of a log of wood pierced through by a lozenge-shaped hole into which the foot of the madman is introduced; a wooden bolt is

128 then fixed across the hole in such a way that he will be unable to
758 withdraw it. When he wishes to walk he is obliged to drag along the heavy log. He very soon loses his strength, being ill-fed, and covered with vermin, and dies in a terrible condition.

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757 In our study of these various treatments, we have met with about twenty different prescriptions of Native physicians, containing, in all, some 40 to 50 different drugs, to be made use of in various ways : outward application, inhalation, fumigation, infusion, decoction, inoculation, manducation of carbonised or pulverised drugs, etc. We are then entitled to assert that, up to a certain point, the Blacks do possess an *ars medica*. To complete our review of medical matters, I must further mention a few curious practices of the Thonga doctors, which forcibly remind us of those to which our own practitioners sometimes have recourse.

Let us begin with *cupping*. A full account of this will be found in the story of the "Gambadeur de la Plaine" (*Chants et Contes des Ba-Ronga*, page 357) where a young girl resuscitates a buffalo by performing this operation. She proceeds as follows. Water is boiled and in it is placed the packet of roots required ; a spot in the temporal region is carefully washed, and a few incisions are made with a razor (likari). A particular horn (nhluku ya ku lumeka), which is open at both ends, is placed over the incisions and the operator, putting his mouth to the horn, draws in his breath, causing the blood to flow freely. The wound is then exposed to the vapour emanating from the boiling *shitsimbo* packet, and smeared with a particular ointment, kept in a calabash.

[793] The next in order of the practices which we are noticing, is the *phungulo* (Dj.), or *hungulo* (Ro.), a kind of *Turkish or vapour bath*, which is administered in certain complaints and also after the funeral rites, in order to remove the contamination of death (I. p. 145). A circular enclosure is made, with a screen of matting, in the middle of which the patient is placed, and, close by him,

753 a state of physiological impurity. Hence the law ordering
164 people affected with any of these kinds of makhumo to eat with
751 spoons ; they thus protect themselves against the poison which might cause them to become consumptive. A curious feature in the conception of *contagion* is the following. When Sokis died (I. p. 139) I heard some of those present saying to his sister, who was carrying a child on her shoulders : "Do not cry! If you cry the disease will jump to your baby!" There were two reasons for this warning ; to cry in the presence of misfortune increases
753 the danger tenfold (compare p. 326) ; moreover the contagion of
768 disease is especially to be feared in connection with the relatives of the sick or dead person. Hence the strange custom illustrated on plate p. 26 : when a man dies of consumption his relatives are absolutely forbidden to eat any of the food he may have left. The "luma milomo" ceremony (I. p. 146) is of no use in this case. In former times all his mealies were burnt. Nowadays, however, it is allowable for people outside his family to buy and consume his provision. The large storehouse, illustrated on p. 26, contained the mealies harvested in Sokis' fields. These were sold to strangers, whilst relatives bought other mealies which were stored in the small hut for the use of his widow and children (p. 111). The same reason no doubt explains why the widow of a consumptive must *lahla khombo* with strangers, and not with men of the village (I. p. 206).

758 This peculiar idea of contagion also gives rise to the rules
761 for *burying lepers*. Their relatives must not have anything to
768 do with the burial (I. p. 508). Relatives-in-law can perform this painful duty, or possibly the family of the deceased leper will ask a friend to help them in their distress. "Have you prepared something as a reward for me?" he asks, and if this is the case he digs a grave just outside the wall of the hut where the patient died, removes the reeds of the wall, and pulls the corpse down into the hole without any funeral ceremony. The relatives are assembled far away on the square, and do not even dare to look on at the burial. All the implements are broken in the depths of the forest, at a great distance, for fear that a relative might touch one of them and die. Or they are left in the hut, and the whole village is at once removed.

village is at once removed. Leprosy is called *nhlulabadahi*, the disease which is stronger than the doctors. It is very much dreaded; lepers are not, however, segregated; they live in the village with other people and even attend beer-parties, but they bring their own mugs, whilst every other guest receives a drinking utensil from the master of the village.

Another disease which is believed to be contagious is "possession" by the *Bandjao spirits*. Should you pick up on the road some object which belonged to one of the possessed, his madness will jump to you (tlulela). — Epilepsy is also dreaded on that account. A nursing woman must not see any one suffering from an attack of this disease, or the child which is on her shoulders will become epileptic.

Speaking of the conception of disease, I must remind the reader of the fact that *sexual relations* between the inhabitants of the village are believed to aggravate the condition of the patient dwelling in it (I. p. 133, II. p. 358), and are consequently forbidden during epidemics and in any case of serious illness. Hence the precautions which convalescents must take of wearing the *sungi*, as we have just seen.

4) The special rites which mark the end of an illness throw much light on the Thonga conception of disease. A serious illness constitutes a marginal period either for the individual concerned, or, in the case of an epidemic, for the community, and the hondlola rite is the method by which the patient is reintegrated into society; it clearly has the character of a passage rite. The rubbing with psanyi, the removal of the defilement of disease, the throwing away of the "timbhorola," the cutting of nails and hair, all these are rites of separation from the period of disease, whilst the feast of the hondlola day, and the resuming of sexual relations (1) are rites of reintegration. In the disease of possession, as we shall see it is the reintegration into the society of spirit-possessed persons and amounts to an initiation.

(1) We often hear of a Christian woman, who has gone to a heathen medicine-man for treatment, having sexual intercourse with him. We generally attribute this fact to immorality alone, but it was probably a part of the treatment, at the precise moment when sexual taboos were removed.

all the people clapping their hands (wombela), to encourage him, as an accompaniment. — The *horns and hoofs* will be carefully kept, and placed on the roof of the hut, just over the door (shiranwin) by which the afflicted one enters, evidently to protect the abode from malign influences. — The *astragalus* will be tied, together with the strips, on the sternum of the patient. — The *bones* of the goat are the objects of special care. They must not be broken to eat the marrow, but burnt in the shade of a large tree, where it is "cool." So the possessing spirit will also be cool (titimela) and not too wild. Sometimes they are preserved in a special pot, and burnt on the day of the hondlola.

The period of convalescence[1] then begins. It lasts one year, and is a distinct marginal period, as clearly appears from the fact that sexual relations are absolutely forbidden during that phase, and until the hondlola. It is also, more or less, a period of apprenticeship, as the possessed will become an exorcist himself, if his magical powers become sufficiently developed. He accompanies the gobela everywhere, assists him in his cures, and so learns the art of exorcism. The apprentice will also have to practise the rites of protection, which I shall shortly describe, and which are obligatory during the whole period of convalescence, and even later.

4) The final purification of the hondlola and investing with amulets (timfisa).

As we saw, the hondlola, the removal of defilement of disease, is necessary at the close of any illness. So, when a possessed person is regarded as healed, he will have to pass through this rite. It can however only be carried out on the one condition that the possessed husband, or wife, has remained in a state of continence during the period of convalescence. In order to know if they have obeyed this law, a fowl will be placed on the head of the patient. If he, or she, has been continent according to order, the bird will remain quiet ; it will not fly away, even should someone approach and pass close by. If it flies off making a great noise, the angry exorcist will also take his leave, saying :

[1] [For the individual whose spirit was possessed — Analyst]

755 "You have sinned and, in so doing, have marred the efficacy of all
●756 my medicines (mi honile miri)." On the other hand, if the rule
787 has been properly observed, the bird will remain quite still, when it will be stabbed with a knife and its blood will be used in connection with the hondlola friction. Afterwards the fowl will be plucked and eaten by the village folk, but neither the patient, nor his spouse, nor the exorcist-in-chief will be allowed to partake of it. Thenceforth the husband and wife are permitted to live together as in the past.

755 The hondlola rites seem particularly complicated in cases of possession. Their sequence was as follows in that of Mboza. 1) He had to pay £ 1 to Nwatshulu, as a reward for his medical attendance. He gave him the money, together with a pot of beer. 2) Then the doctor took his *gobo* calabash, stirred the medicine in order to make it froth abundantly, invoking his gods all the time, and saying: "Awake, you who spit on the road, you, Zulus, who have ears capable of hearing, etc... 3) Then he shouted: "Mboza! Eat!" The exorcised had to kneel down and swallow the froth. 4) The exorcist took *mafureira* fat, mixed it in his hand with medicinal powder, smeared and rubbed the body of the convalescent, from the knees to the feet, the arms, the chest, the belly, and the head. 5) He cut the nails of the hands and feet with a knife, and also a little of the hair on the forehead, and put the whole into the timfisa bags (p. 471) together with medicinal powder. 6) Then followed the ordinary hondlola friction. A pellet (shibuwu) had been prepared by crushing roots of the *bamhuntane* and *shilawana* trees in a mortar, and a hen had been killed. Mboza sat on a mat and the doctor rubbed his whole body with the pellet. He gathered the *timhora*, the particles fallen on the mat, mixed them with the blood of the hen, and again rubbed the patient. 7) Fresh timhora fell on the mat. They were gathered up a second time. Some were put into the amulet bags, the remainder were made into a ball, which was not thrown away as in ordinary diseases, but carefully placed at the back of the hut, where the forked branch was to be planted.

●●● Let us remember that, in the case of the exorcised, the hondlola